THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have spoken not of myself; but of the Father which sent me, he gave me a commandment, what I should say and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak, therefore, even as the Father said unto me, so I speak."—JOHN 12: 48-50.

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CONVERTED TO "MORMONISM."

TWO INTELLIGENT NEW YORK WOMEN TELL WHY THEY BECAME LATTER-DAY SAINTS.

DEALING with the conversion of two prominent church women to "Mormonism," reference to which was made in the STAR two weeks ago, the *New York Herald* says:

The evangelical churches in this city and its vicinity have a new trouble on their hands. At a time when the members of their congregations are disturbed and unsettled by attempts at proselyting by advocates of the Christian Science cult, they have now to contend with a new danger that even more strongly menaces the integrity of their flocks. This is none other than a determined and apparently organized movement by agents of the "Mormon" sect to gain adherents from the very strongholds of Christianity.

Pastor and flock of the Port Morris Congregational church, in 135th street, near the southern boulevard, sustained the most severe shock in the history of that organization when both the president and the secretary of their Young People's Christian Endeavor society made public avowal of their recent conversion to the doctrines of the "Mormon" Church.

Both the converts are women. Their resignation from membership in the Christian Endeavor Society, their repudiation of the doctrines of Congregationalism and their warm espousal of the tenets of the Latter-day Saints, have caused a profound sensation throughout the Bronx and the

church circles of upper Harlem. Their former pastor, the Rev. Claud M. Severance, has been investigating the success attending recent efforts of "Mormon" missionaries among the orthodox churches of Greater New York. As one result of his inquiries, he said last night he had learned that within the last week not less than a hundred converts were shipped to Utah from this city and its immediate vicinity.

Mrs. Thomas H. Blair, former president of the Young People's Christian Endeavor society, had been for five or six years one of the leading members of the Port Morris church. She resides with her husband and two children, a bright boy and girl, about ten and twelve years old, respectively, at No. 713 East 137th street. Her husband, until a few months ago, was the superintendent of a large manufacturing establishment in Arlington, N. J. Recent illness, however, has compelled his retirement from active business pursuits.

Miss Elizabeth Dickinson, the other convert to the Church founded by Joseph Smith, is a young woman, twenty-three years old, who lives with her widowed mother at No. 701 East 135th street. Miss Dickinson was the secretary of the Christian Endeavor society, and, though brought much under the influence of the older woman, she is known to her friends as a girl of uncommon intelligence and independence of character. Both women disavow any intention to leave their homes for the purpose of migrating to Utah, and they distinctly repudiate any sympathy with the doctrine of polygamy.

Their conversion is the result of insidious and persistent proselyting by several of the small bands of Mormon Elders who are seeking recruits from within the membership of orthodox New York churches. Samuel Neff, whose present residence is at No. 608 East 135th street, was born and brought up among the Latter-day Saints of Salt Lake City. As a duly ordained Elder he was sent East by the Mormons twenty-two months ago to seek converts to his Church. New England was the first sphere of endeavor. He then devoted some months to the middle Atlantic states, and last November appeared in the borough of Bronx, accompanied by a fellow Elder, George A. Goff, who took up his residence in the same house.

It was about six months ago that Elder Neff first called upon Mrs. Blair at her home. He is a smooth talker and a man of polished address and good manners. After some introductory conversation the Elder explained the nature of his mission, and Mrs. Blair, while professing at first little interest in Mormon subjects, consented to accept and read several tracts which he desired to leave with her.

Mrs. Blair said last night that she did read the tracts, and that they riveted her attention, in spite of her well-grounded beliefs. The Elder was not slow to follow up his advantage, and on the invitation of Mrs. Blair he made subsequent calls on her home, accompanied by his colleague, Elder Goff. She finally became thoroughly convinced of the truth of the Mormon doctrine and decided that it was her duty to sever her connection with the Congregational church and with the Christian Endeavor society, of which she had long been the ruling spirit.

Mrs. Blair, at a meeting of the society held about two months ago, pub-

licly announced her conversion and tendered her resignation of the presidency, to take effect one month from that date. Her colleagues and associates in church work and the Rev. Mr. Severance, her pastor, were astounded by the character of her avowal. They gathered about her and endeavored to shake her resolution and dissuade her from her course. Her pastor called at her home and labored with her assiduously, but without success. Christian argument, persuasion, entreaty and doctrinal discussion were alike of no avail.

Finally, in a burst of righteous indignation Dr. Severance branded the Mormons and their teachers as little better than heathens, and a horde of thieves and imposters. "I have more contempt for them," he said, "and for those who embrace their so-called faith, than the very dogs that run in the street." Mrs. Blair protested against this as harsh language, and insisted that she found in true Mormonism the purest and simplest of the doctrines of the early Christian Church.

Her husband, who is affiliated with no church and says he is wedded to no religion, resented the strong language used by the pastor towards Mrs. Blair, endorsed his wife's course, and announced that the gentleness and meek spirit shown by the Mormon Elders, in his opinion, were more in consonance with true Christian charity than was the spirit of intolerance which he considered the pastor had exhibited.

Dr. Severance and his flock experienced a second shock soon afterward, when Miss Dickinson announced, with equal publicity, that she had found that the course of duty for her lay in following in the footsteps of Mrs. Blair.

During the period intervening before her resignation took effect Elders Neff and Goff did not hesitate to accept Mrs. Blair's invitation to accompany her to several of the church entertainments.

Dr. Severance observed what was going on and endeavored to check it. He protested to Mrs. Blair against her course in endeavoring to proselyte in the church circle from which she had already practically withdrawn. Mrs. Blair defended her action by insisting that the Elders were as truly Christian as any orthodox churchmen of the Congregational faith, and that the Port Morris flock need have no fear of being contaminated by their presence.

"Tolerance and an open door," said Dr. Severance last night, in discussing his embarrassment, "are among the cardinal principles of the Congregational church. I could not well turn these men away from our meetings, little as I liked the avowed purpose with which they frequented them."

At the expiration of one month the resignation of Mrs. Blair and Miss Dickinson took effect, and they withdrew from all active affiliation with the Christian Endeavor Society.

About two weeks ago, however, a joint meeting of the Christian Endeavor organizations of the Port Morris church and the Bethany Presbyterian church was held in the edifice of the former body, and Dr. Severance presided and made the opening address. Again Mrs. Blair appeared, attended by the "Mormon" Elders. When remarks were announced to be in order from volunteers, several members talked briefly, and then Elder Neff arose and requested an opportunity to be heard. The pastor, thinking

that if the Elder undertook to say anything excessively radical he could readily be checked, granted him the privilege of the floor.

At first Elder Neff quite captivated his hearers by the orthodoxy of his remarks, but with great skill he gradually insinuated into his talk a mild advocacy of "Mormon" doctrines, and finally he boldly characterized Christianity as exemplified by the Congregational church as not in harmony with the true Christianity of the Bible.

Dr. Severance did not interrupt the speaker, and there was a buzz of excited comment as he resumed his seat. A hymn was sung and somebody offered prayer. Then Elder Goff arose, and he, too, asked to be permitted to talk. Here the pastor drew the line sharply. In a few words he forbade the Elder the privilege sought.

When Dr. Severance learnt that Mrs. Blair and her "Mormon" teacher purposed being present at another church meeting, ten days ago, he prepared a sermon especially adapted to the occasion. In his opening invocation the pastor prayed that God might endow those who had erred from the faith with intelligence to enable them to see that they were following a wrong and dangerous path, and that those who had strayed from the flock might see the error of their way and return to the fold. In the course of his sermon he expressed the hope that erring sinners might find their way back to the true house of God, and that in so coming they might not bring Satan with them.

Mrs. Blair, when seen at her residence last night, defended her course vigorously. "I have become a firm believer," she said, "in the 'Mormon' faith and am persuaded that it embodies the only true doctrines of Christianity. For the sake of myself, my family and my friends, however, I desire that the *Herald* will make it plain that I have no intention of emigrating to Utah, as has been maliciously rumored, nor am I a believer in polygamous practices."

Elder James D. Burrow, of No. 133 East 128th street, is an associate of Elders Goff and Neff and devotes himself especially to the task of proselyting among the churches of Harlem. He is now engaged in instructing Mrs. Blair in the doctrines of Joseph Smith and Brigham Young. Elder Burrow said last night that he and his associates have visited and been courteously received in the North New York Methodist church, at 141st street and Willis avenue; St. James Methodist church, at 126th street and Madison avenue; Bethany Presbyterian church, in 137th street, near Willis avenue, and many other Christian churches in Harlem and the Borough of the Bronx. In all of these churches they have distributed tracts and pamphlets, but in none of them have they been permitted to speak except in Port Morris Congregational church.

Miss Dickinson is a most enthusiastic convert and bitterly resents the comments of her former friends who characterize her conduct as disgraceful. She said last night, "I am proud of my change of faith, and, so far from seeing anything disgraceful in it, I believe I am following the only true course. I am not a believer in polygamy, and the Elders assure me that polygamy has not been practiced by the 'Mormon' Church for years.

Arrangements have been made for the baptism of Miss Dickinson, which

will be a public, outdoor ceremonial on Independence day. In the afternoon of July 4th, she will be baptized by immersion off the shore at Bayonne, directly opposite the New York Bay cemetery.

Commenting on the above the *Deseret News* says that the people of New York need not be excited over the conversion of a few persons to the "Mormon" faith who were formerly members of a "Christian" church. The great majority of the older Latter-day Saints were once connected with the "Christian" sects. They have not thrown aside one true feature of the religion they first accepted. They have simply advanced into greater light and knowledge. They have come nearer to Christ and are led by His Spirit. They are as certain of this as they are that they live. Why, then, should the professing Christians of the world hate them and deride them, and seek to injure them and say all manner of evil against them? Why should not those two New York ladies be as free to change their church membership in the manner that they have, as if they had left the Congregationalists to join the Baptists, or vice versa?

It should be understood by all the preachers in Christendom, and all the writers for the press, that the "Mormon" propaganda which frequently excites them is bound to go on, until the people of every nation, kindred, tribe and tongue have heard the Gospel brought from heaven to earth in these last days. The duty of proclaiming it rests upon the Elders, and every member of the Church is required, by divine revelation, to aid in its promulgation. It is for all classes and races and conditions of mankind. None are exempt. And there will be much greater sensations to alarm the clergy of the churches of men, than the comparatively mild agitation that has been aroused over the conversion of two talented and irreproachable ladies of upper Harlem, in the great "Christian" city of New York.

"MORMONS" WELCOMED IN MEXICO.

Apostle John Henry Smith has just returned from a trip to Mexico, where he has been in the interest of Church colonization. Interviewed by the *Deseret News* he reported having had a most enjoyable time, having organized two branches, one at Cautla and another at Cuernavaca, and being warmly welcomed by the Mexican officials, including President Diaz himself, who wished to be particularly remembered to President Snow.

Speaking of President Diaz Apostle Smith became very earnest, not to say enthusiastic, and described the interview with that noted man as being one of the most pleasing experiences of his life. Said he: "President Diaz is one of the most wonderful men I ever met. He is seventy-one years old, of medium height and robust frame, but not over-stocked with flesh. His movements both of mind and body are marvelously quick. We had not been in his presence long until we had discovered that he was a man of great capacity, wonderful energy and boundless resource. He gave us the most cordial welcome and spoke highly of the Mormon colonists of the Mexican republic. He said he welcomed them to Mexico in the first place and knew that they had fulfilled their obligations to that government and that they were an industrious and desirable class of citizens. He was

much pleased to meet President Ivins and wondered greatly at his fluency in speaking the Spanish language.

"The national cemetery in the City of Mexico also received a visit from us, and it may be of interest to readers of the *News* to know that we dedicated anew the sacred spot where reposes the remains of Sylvester D. Collett, brother of Reuben D. Collett of Uintah county. Sylvester was a Mormon missionary in the city of Mexico at the time of our country's war with that country, and dying there his body was interred within eighteen feet of the shaft erected over the graves of the seven hundred soldiers who are buried there. The Mormon mission has been closed there ever since, but it is to be reopened by Elder Ammon M. Tinney."

As to the many wild stories that have been printed in regard to Mexican land grants to the Mormon people Mr. Smith said that they were wholly foundationless. The Mormon Church had secured no new grants whatever. It already has a concession from the Mexican government to buy such land as it desires at any time and place. This concession runs for fifteen years. As to President Ivins, Apostle Smith said that the former had been made agent for a large land syndicate and had been delegated the right to dispose of such land for the syndicate as he saw fit.

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

UTAH wool growers received from 12½ to 13⅛ cents a pound for this season's clip.

ON account of the drouth, the Salt Lake grain crop is said to be seriously threatened.

A GRAND reunion of the old folks of Wasatch Stake was held in Heber city June 14th.

THE National Guard of Utah will go into encampment for eight days, commencing September 3rd.

THE old folks of Salt Lake, Weber and Davis counties were made happy by an excursion to Saltair Beach on the 2nd inst.

EDWARD GOTHAM, son of Amos Gotham of Salt Lake City, was crushed under the wheels of his father's van on the 19th ult. His injuries proved fatal.

A STAKE of Zion has been organized in Oregon, with Franklin S. Bramwell as President, and Charles W. Nibley and Leonard J. Jordan as his Counselors.

MISS JENNIE FAIRBANKS, eldest daughter of Mr. and Mrs. George Fairbanks of Payson, died June 20th, from the effects of being scalded with boiling water.

THE St. George Stake of Zion has been reorganized, with Edward H. Snow as President and Thomas P. Cottam as First Counselor. The Second Counselor has not yet been appointed.

APOSTLE HEBER J. GRANT and Elders Kelsch, Ensign and Taylor, missionaries to Japan, were the recipients of a number of enjoyable farewell parties prior to their departure from Salt Lake.

WALTER CLEMENTS of American Fork was drowned in the Jordan river, June 21st. The young man was seized with cramp while bathing, and was drowned before help could reach him. He was 20 years of age.

THE Sons and Daughters of the Utah Pioneers conducted a reunion at Springville on the 21st ult. President Joseph F. Smith, Apostle Reed Smoot and others delivered interesting addresses on different features of pioneer life.

THE veterans of the Nauvoo Legion, Mormon Battalion and Black Hawk war, as-

sembled in force at Saltair Beach, June 24th. The program was an interesting one, recalling vividly, as it did, the early events in which these veterans so heroically participated.

THE Salt Lake City Street Railway company has purchased a controlling interest in the Rapid Transit company, thereby bringing about a consolidation of these systems. The deal also includes the ownership of Calder's Park, the famous summer resort to the south of Salt Lake City.

DAVID C. MCLAUGHLIN, a well-known resident of Park City, Utah, died at the Holy Cross hospital in Salt Lake City, on the 18th ult. Mr. McLaughlin was one of the wealthy mine owners of the State. His demise was due to pneumonia, which took him off at the age of 47 years.

THE trustees of the Young University have donated the Eighteenth Ward Square, valued at $50,000, to the Latter-day Saints' University. The property will be sold, and the proceeds go toward the erection of a third building on the new site of the Latter-day Saints' University in Salt Lake.

SAMUEL P. TEASDEL, one of the pioneer merchants of Salt Lake City, died at his home there on Sunday, the 24th ult. Mr. Teasdel was a sterling and trustworthy citizen, and was much esteemed by all who knew him. He was a native of England, and 70 years of age at the time of his demise.

A CENTRAL WOMAN'S BUILDING is to be erected in Salt Lake, the Relief Society, the Young Ladies and Primary Associations having joined hands to that end. The move is endorsed by the First Presidency, who have seen fit to help it by contributing a building site opposite the Temple valued at $18,000. Contributions are now earnestly solicited.

STALE *vs.* NEW BREAD.—Hot rolls when masticated properly should not offer any difficulty to digestive organs. A slice of stale bread on being broken with the teeth resolves into more or less gritty particles which, unless they were softened by the saliva, would be almost impossible to swallow. The particles would irritate the throat and the gullet. So the fact is that man is compelled thoroughly to masticate and to impregnate stale bread with saliva before he swallows it. This act, of course, partially digests the bread and thus makes it in a fit state for digestion and absorption farther on in the alimentary tract. This is why stale bread appears to be more digestible than new bread. New bread, on the contrary, is soft, doughy, or plastic, and there appears to be no necessity to soften it with saliva, hence it escapes the preliminary digestive action of the ptyalin of the saliva. New bread, in other words, is in reality "bolted," and "bolting" accounts for many of the ills arising from dyspepsia. Accordingly, hot rolls should be enjoyed for breakfast without any fear of dyspepsia so long as the bread is good and so long as pains are taken to masticate it thoroughly. . . . It is a curious fact that stale bread is not more dry than new bread, for on submitting stale bread for a short time to a high temperature it regains its condition of newness and becomes soft or plastic, and this in spite of the fact that some moisture is of necessity driven off in the operation.—*Lancet.*

CAST forth thy act, thy word, into the ever-living, ever-working universe; it is a seed grain that cannot die; unnoticed to-day, it will be found flourishing as a banyan grove—perhaps, alas! as a hemlock forest—after a thousand years.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 11, 1901.

EDITORIAL.

"Charity Never Faileth."—The Apostle Paul in his first epistle to the Corinthians, laid great stress upon the exercise of that most precious of all virtues, charity. Said he, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

The importance of these teachings to the human family cannot be overestimated; for in this world of vanity and boasted wisdom there is a proneness to a course of life not strictly in harmony with the lesson so plainly stated. And perhaps the caste, the class distinction so prevalent in the world to-day, has had more to do with it than all else combined. Men have separated themselves into so many strata of society, have become so exclusive in their own narrow spheres of action, that nothing outside the pale of that to which they themselves belong, is countenanced or tolerated for a single moment. The common level which the great Teacher intended mankind generally to be found upon, has been relegated to the background, yea, sunk into oblivion, and each circle of humanity has moulded out for itself codes of laws and requirements and drawn lines of toleration, beyond the bounds of which nothing, either for better or for worse, is looked upon with any degree of favor. Crime and licentiousness have thus been allowed to creep in to an extent so alarming that nothing, it would seem, but the chastening hand of an Allwise Father will count for good in their suppression. One faction of humanity is up in arms against the other; the poor are against the rich, and vice versa; capital and labor find themselves at swords' points continuously; and the whole world generally is in such a state of turmoil, that a clash, the like of which nations have never known, seems almost inevitable, and appears to be the only remedy at hand to bring the human family to a knowledge of their true position.

We refer to these things as illustrating the point which we wish to make; and that is, that if the counsel of the Apostle Paul were more closely adhered to, the conditions prevailing in the world to-day would never have been heard of. Instead of the spirit of intolerance, bigotry, oppression, hatred, persecution and the like, now rampant in the land, we would have been able to find that condition of which our Savior was the honored harbinger—"Peace on earth, good will to all men." Rather than

the sorry spectacle of brother against brother, father against son, nation against nation, circle against circle, the spirit of love and fellowship, peace and goodwill would have reigned supreme, and the joint energies of the whole would have been exerted for the triumph of right, the suppression of wickedness and the accomplishment of the Father's purposes. Charity, that greatest of all virtues, would have been the predominating feature of our very beings, the love of God, that which passeth all understanding, would have characterized our every effort, the foundation upon which we had builded our superstructures, would have been a firm one, and the Lord would have been pleased to have poured out His choicest blessings upon us. Remember, "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." In short, "Charity never faileth."

THE POWER OF PRAYER.—Perhaps there is no feature of religious worship which gives so much consolation to the human soul as supplication unto the Lord. Prayer! The term implies more than we are sometimes able to comprehend. By the individual who resorts to it in the spirit and meaning thereof, it is a confession of a sense of weakness, of incapacity to do that which is right and pleasing in the sight of God, without His aid and His assistance. This then, shows a spirit of reliance in Him whose right it is to reign. It manifests a desire by the individual to pay homage to the Giver of all light, to recognize His superiority, and to bow in humble submission to His divine will.

In early days the Saints of God were admonished to pray without ceasing, to call upon the name of the Lord often, to appeal to Him for wisdom, and to seek Him earnestly for every blessing they felt themselves in need of. And the force of this was amply demonstrated in the many blessings bestowed upon them from time to time, and the victories which came to them in their struggles with the enemy. David, when pitted against the mighty Goliath, pleaded with the Lord that he might be enabled to lead the hosts of Israel to victory, and the history of that occasion is left us as a testimony of the efficacy of that prayer, and as a witness unto the children of men generally, that they who will put their trust and reliance in the Lord, will learn that no matter against what odds they are striving, if their cause is a righteous one, they will receive such strength and assistance that victory will be perched upon their banners, and the enemy completely subdued.

Such has been the history of nations and individuals. The Lord has borne record unto them that His arm is not shortened that He cannot save, neither His ear heavy that He cannot hear, but that they who will seek Him and lean upon Him, strength will be given them according to their needs and requirements. Truly, prayer is a potent factor in shaping the destiny of humankind. Without it we can never experience true happiness. Without it the homes of the people are desolate, for in the

hour of sorrow and affliction, the comfort which comes from such a source is lacking, the Friend who is able to provide a balm for every ill is missing, and the heart is rent in twain because of the seeming cruelty inflicted. In the words of the poet:

Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

O Thou by whom we come to God,
The Life, the Truth, the Way,
The path of prayer Thyself hast trod;
Lord, teach us how to pray.

A Seasonable Suggestion.—It has been suggested, and we think the suggestion a very good one, that during the summer months the Elders would find it quite profitable to direct attention to outlying districts, to the exclusion, if needs be, of some of the larger cities that have been canvassed and re-canvassed for so many years past. The suggestion carries weight with it, when we consider the many varied attractions flaunted before the people of the busy centers of trade, to draw them away from everything of a religious or spiritual character. Again, it has become customary for city folk to wander hither and thither during the summer months in quest of recreation and pleasure, and at this season of the year a great many of the homes of such people are deserted, and the Elders find tracting and other means of preaching the Gospel quite unprofitable and almost utterly devoid of results. This being the case, it would appear that other avenues should be opened up, and if so, why not step into the country districts and give the people there the benefit of your testimonies and experience? We hear that already it has been tried with very gratifying results, and therefore, there is perhaps no reason why others should not also adopt it. Let the Presidents of Conferences consider this and act thereon as the Spirit of the Lord may direct. In this manner will "this Gospel of the Kingdom" be preached in all the world "for a witness," and the Latter-day Saints rid themselves of the responsibility that is at present resting upon them.

A. B.

Now In Zion.—Presidents Platte D. Lyman, and James L. McMurrin reached Provo on their homeward journey on Friday the 21st ult., after having visited the Pan-American Exposition at Buffalo. They were met by their wives, and, needless to say the meeting was a happy one. On Sunday the 23rd ult., the brethren attended the Scandinavian reunion in Provo, where each, together with Sister Booth, was called upon to speak. Both paid a high compliment to the Scandinavian people, referring especially to their integrity to the Gospel, once they had become partakers thereof, while Sister Booth spoke earnestly and effectively of her missionary experiences and of the blessings she had received through her labors. Brother Lyman was in Salt Lake City, June 25th, where he was interviewed on the social, political and commercial conditions of Great Britain. He intended going on to San Juan a few day later.

The sin of Sabbath breaking was touched upon by Apostle Matthias F. Cowley at the Salt Lake Tabernacle on Sunday, the 24th of June. He

prefaced his discourse with the remark that he did not know any better place to spend the Sabbath day than in the house of worship. He felt impressed with that thought because the Sabbath day was frequently used for recreation and pleasure. "Many people" said he, "justify themselves in remaining away from meetings and Sunday schools, because they work so hard during the week, arguing that they must have some recreation on the Sabbath. No matter how the people of the world justify themselves, the Saints of God are not justified in breaking the Sabbath day, and I wish to raise my voice in persuading the people to refrain from its violation."

SYMPATHY.—We extend our heartfelt sympathy to Elder George H. Sperry of the Birmingham Conference, in the loss of his nine-year-old son Chester, who passed away at the family residence in Salt Lake City, Utah, on the 24th day of June. May the Lord bless and comfort the stricken parents in their hour of sorrow, and may they have consolation in the knowledge that He who has seen fit to take away their darling son, guides and controls the destinies of humankind, and doeth all things well.

CONGRATULATIONS.—Saturday's post brought us from Paris, Idaho, a very dainty little card, announcing the China Wedding of Brother and Sister James H. Wallis. In twenty years they have been blessed with eleven children, whose pictures, together with those of the father and mother, appear on the card sent us. Brother Wallis is the enterprising editor of the *Paris Post*, one of our most welcome exchanges, and to he and his dear wife we extend most hearty congratulations.

MESSAGE FROM THE "NEW ENGLAND."—Elder Seth Pixton, who had charge of the company which sailed on the 4th inst. per s.s. *New England*, sent the following from Queenstown: "I am pleased to say that thus far we are all O.K. The sea is very smooth, and our ship glides swiftly outward. The wind is blowing sufficiently to make a walk on deck most enjoyable. I am not much of a prognosticator, but I do predict a fine voyage."

ARRIVED O.K.—Elder Frederick Rasband, in charge of the company which left here per s.s. *Commonwealth* on the 20th ult., writes from Boston under date of June 28th, saying that they arrived O.K. with all on board well, and expected to pursue their journey westward at 3 o'clock that afternoon.

RELEASE.—Elder Joshua J. Summerhays of the Leeds Conference has been honorably released to return home per s.s. *Commonwealth*, sailing from Liverpool on Thursday the 18th inst.

NEW SYSTEM OF WIRELESS TELEGRAPHY.—At Vesinet, in the Saint Germain en Laye-road, France, experiments have been made with a new kind of wireless telegraphy. The experimenters are Colonel Pilsoudski, an engineer officer in the Russian Army, and M. Victor Popp, a well-known French electrical engineer and inventor, and it is claimed for the new

system that it is a great improvement on that of Signor Marconi, in that it is more simple. No tall masts are required, and the electric waves follow the surface of the earth. With this new system it is claimed that wireless telegraphy with America will be a simple matter.

OF SPECIAL IMPORTANCE!

[Under this heading will appear from time to time items of special importance to Conference Presidents and all others engaged in the ministry throughout the European Mission. These items should be carefully read in order that the Elders may keep in touch with the suggestions offered, and be able to apply them to their work in the mission field. New and improved methods may be adopted from time to time, and these should be carried into every mission and conference as soon as the instructions are received. To locate these items, reference should be made to our table of contents on the last page.—ED.]

"STARS" WANTED.—Volume 33, 1871, either complete or in portions, is wanted at this office.

AGAIN we invite from the Elders laboring in this Mission, items of their experiences, etc., for publication in the columns of the STAR. All such correspondence will receive respectful consideration.

TO CORRESPONDENTS:—In writing to this office, it is desired that correspondents segregate the items referred to, using a separate sheet for emigration matters, orders for books and tracts, financial affairs, articles for the STAR, etc., so that each, upon receipt, may more easily be referred to the respective heads of these departments. If this rule is observed, prompt attention will be given every item, and nothing of importance be overlooked.

ABSTRACT OF CORRESPONDENCE.

WE are in receipt of a very interesting letter from President Francis M. Lyman, written in Bern, Switzerland, under date of the 8th inst. In it he says:

"On July 4th we traveled from Paris, after four days sojourn in that beautiful city, to Basel, in Switzerland. Here we filled our appointment on the 5th, by holding meeting with a hall full of attentive listeners, and some disorderlies outside. On Saturday the 6th we came to this beautiful, yet quaint old city of Bern, holding two Conference meetings yesterday, with an attendance at each meeting of 270. We also held a Sacramental and business meeting of the Saints, and a council meeting with the Elders, who start from here and other parts of the mission to-day for Zurich, on foot and without purse or scrip, doing preaching and other missionary work on the way. The design is to break new ground and open new fields for missionary operations.

"President Arnold H. Schulthess and Elder Christian Larsen are with us from the German Mission. The former will continue with us through this as well as his own mission, while the latter returns to his home in

Zion, after a splended missionary work performed. From here we go to Lucerne for meetings to-morrow evening, and then on to Conference at Zurich.

"In our labors and journeyings so far, the Lord has abundantly blessed us with the Holy Spirit. Splendid efforts have been made in expounding the doctrines of life and salvation, by Presidents McDonald and Schulthess and other able Elders. We have had excellent weather all the time. Beautiful Switzerland has on her very finest array. Her religious liberty is perfect."

THE PHILOSOPHY OF "MORMONISM."*

It is not my purpose in appearing before you on the present occasion to enact the role of a missionary or a proselyter; nor do I understand from the spirit or the letter of the invitation extended by the Denver Philosophical Society, that such was the desire or intention. Though many words of our rich English tongue have lost the deep fulness of their original signification, and have to-day but a faded meaning, "philosophy" still shines forth in the lustre of its derivation as the love of wisdom and of truth. My humble effort is to present before you the plain and simple truth concerning the religious system known to the world as "Mormonism," leaving to your good judgment the question of worth as to the matter presented.

And if in pursuance of this purpose I show myself opposed to some of your cherished beliefs and firmly established precepts, you will, I doubt not, allow me the liberty of plain statement, and the right to differ from you, as you most assuredly have the right to differ from me.

Yet I believe that a fair and unbiassed comparison of the doctrines of "Mormonism" with the professed beliefs of other Christian sects, may show more points of agreement than of antagonism, more resemblances than differences.

In attempting to address you on "The Philosophy of 'Mormonism,'" a subject that has been chosen for me, I assume that no discussion of Christianity in general or of the philosophy of Christianity is expected. The "Mormon" creed, so far as there is a creed professed by the Latter-day Saints, is pre-eminently Christian in theory, precept, and practice. In what respect, then, you may very properly ask, does "Mormonism" differ from the faith and practice of other professedly Christian organizations—in short, what is "Mormonism?"

First, let it be remembered that the term "Mormon," with its derivatives, is not the official designation of The Church with which it is usually associated. The term was originally applied in a spirit of derision, as a nickname, in fact, by the opponents of The Church; and was doubtless suggested by the title of a prominent publication given to the world through Joseph Smith in the introductory epoch of The Church's history.

* A lecture delivered by Dr. James E. Talmage, of the University of Utah, under the auspices of the Denver Philosophical Society, at Denver, Colorado, March 14, 1901.

This, of course, is the Book of Mormon. Nevertheless, the people have accepted the name thus thrust upon them, and answer readily to its call. The proper title of the organization is "The Church of Jesus Christ of Latter-day Saints." The philosophy of "Mormonism" is declared in the name. The people claim this name as having been bestowed by revelation, and therefore that, like other names given of God, as attested by scriptural instances, it is at once name and title combined.

The Church declines to sail under any flag of man-made fabric; it repudiates the name of mortals as a part of its title, and thus differs from Lutherans and Wesleyans, Calvinists and Mennonites, and many others; all of whom, worthy though their organizations may be, elevating as may be their precepts, good as may be their practices, declare themselves the followers of men. This is not the church of Moses, or the prophets, of Paul or of Cephas, of Apollos or of John; neither of Joseph Smith nor of Brigham Young. It asserts its proud name as The Church of Jesus Christ.

It refuses to wear a name indicative of distinctive or peculiar doctrines; and in this particular, it differs from churches Catholic and Protestant, Presbyterian, Congregationalist, Unitarian, Methodist and Baptist; its sole distinguishing features are those of the Church of Christ.

In an effort to present before you in concise form the cardinal doctrines of this organization, I cannot do better than quote the so-called "Articles of Faith of the Church of Jesus Christ of Latter-day Saints," which, under this title, have been in published form before the world for over half a century. (Here follows the Articles of Faith).

This brief statement appears over the signature of Joseph Smith—the man whom the Latter-day Saints accept as the instrument in divine hands of re-establishing the Church of Christ on earth, in this the Dispensation of the Fullness of Times. Let it not be supposed, however, that the Articles of Faith which I have read to you, are, or profess to be, a full code of the doctrines of The Church, for, as declared in one of the "Articles," belief in continuous revelation from Heaven is a characteristic feature of "Mormonism." Yet it is to be noted that no iota of doctrine has been promulgated which by even strained interpretation could be construed as antagonistic to this early declaration of faith. Nor has any revelation to The Church yet appeared in opposition to earlier revelation of this or of by-gone dispensations.

To most of the declarations in the Articles of Faith, many sects professing Christianity, to many of them, all Christian organizations could and professedly do subscribe. Belief in the existence and powers of the Supreme Trinity; in Jesus Christ as the Savior and Redeemer of mankind; in man's individual accountability for his doings; in the acceptance of sacred writ as the Word of God; in the rights of worship according to the dictates of conscience; in all the moral virtues; these professions and beliefs are common property in the realm of Christendom. There is no peculiarly "Mormon" interpretation, in the light of which these principles of faith and practice are viewed by the Latter-day Saints, except in a certain simplicity and literalness of acceptance—gross literalness, unrefined materialism, it has been called by some opponents of this people.

The Gospel as accepted and taught by the Latter-day Saints is strikingly simple; disappointing in its simplicity, indeed, to the mind that can find satisfaction in mysteries alone, and to him whose love for metaphor, symbolism and imagery are stronger than his devotion to truth itself, which may or may not be thus embellished. The Church asserts that the wisdom of human learning, while ranking among the choicest of earthly possessions, is not essential to an understanding of the Gospel; and that the preacher of the Word must be otherwise endowed than by the learning of the schoolmen. "Mormonism" is for the wayfaring man, not less than for the learned, and it possesses a simplicity adapting it to the one as to the other. A few of the characteristically "Mormon" tenets may perhaps be profitably considered.

[TO BE CONTINUED].

OUR AMERICAN BUDGET.

(*Items Culled from the Latest Dispatches*).

PRESIDENT AND MRS. MCKINLEY are now at their home in Canton, Ohio, where they will remain for two months.

REPORTS from all the States show that the celebration of Independence Day resulted in nineteen persons being killed and 1,611 injured.

MR. ANDREW CARNEGIE'S latest benefaction is a gift of $950,000 to the city of San Francisco, for the purpose of building a free library.

A COMBINATION to control the salmon fishing industries of the Columbia River and the Pacific Coast is being formed with a capital of $25,000,000.

IT is stated that a seventeen-year-old youth named Elmer M'Croy, of Old Hallstead, New York, has discovered a process for hardening copper.

A NEW cycling record has been established at Valesburg, New Jersey, Fent, the professional, riding five miles, unpaced, in 10 minutes and 33 2-5 seconds.

PIERRE LORILLARD, the millionaire tobacco manufacturer, died at his home in New York on Sunday last. Mr. Lorillard returned from a visit to Europe but three days before his demise.

THE Bureau of Vital Statistics reports that the number of deaths from heat in Greater New York during the week ending the 6th inst., amounted to 989. It is now cooler all over the country.

MR. F. D. WHITE, son of the United States Ambassador to Germany, committed suicide on Monday evening at Syracuse, New York, by shooting himself through the head with a rifle. Mr. White had been suffering from neuralgia.

ORDERS have been received by Knoxville, Tennessee, coal companies for 100,000 tons of East Tennessee and South-Eastern Kentucky coal, for export to Venice during the next six months. This is said to be the largest single export order ever placed with Southern mines.

THIEVES held up and robbed the express train on the Great Northern Line, near Wagner, Mont., on the morning of the 4th inst., getting away with $83,000. At last accounts they were surrounded, and it was expected they would be captured and the stolen money recovered.

A DISPATCH from New York says: "The Russian Prince Alexandrovitch Galitzin, who was once the prime favorite of the most exclusive set in American society, has died in Bloomingdale Insane Asylum. The Prince went the pace for some years, until he collapsed, having developed a form of paralysis in consequence of his dissipation. He has died a pauper, and the Russian Consul has provided funds for a decent burial.

NOT AS I WILL.

Blindfolded and alone I stand,
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid
By some great law unseen and still
Unfathomed purpose to fulfill,
"Not as I will."

Blindfolded and alone I wait;
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak and grief is strong,
And years and days so long, so long!
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless law are ordered still,
"Not as I will."

"Not as I will," the sound grows sweet
Each time my lips the words repeat;
"Not as I will," the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
And unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfill—
"Not as we will?"

HELEN HUNT JACKSON.

DIED.

ARBUTHNOTT.—In Aberdeen, Scotland, April 18, 1901, aged 60 years, Thomas J. Arbuthnott; baptized May 29, 1887, by Elder William McFadyen.—*Des. News* please copy.

YATES.—At his home in Lehi, Utah, June 18, 1901, of general debility, William Yates; born in Bath, England, October 2, 1830; joined the Church May 10, 1849, and emigrated to Zion in 1861, enduring many of the hardships and privations incident to Pioneer life.

MONCARR.—At Grimsby, Lincolnshire, England, June 26, 1901, of heart disease, James S. W. Moncarr; aged 46 years. Deceased has been a faithful member of the Church for a number of years. His wife and family are all zealous in the cause of truth, and they extend their thanks to the many friends and relatives who have assisted them during his illness and at the funeral.

HOGGAN.—In Glasgow, Scotland, June 30, 1901, of catarrh of the stomach, Thomas, beloved son of A. A. and Georgiana Watt Hoggan; aged 3 years.—*Des. News* please copy.

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